CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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SELECTIONS.

FROM THE N. H. PATRIOT.

THE RIGHTS OF CONSCIENCE DEFENDED.

MR EDITOR. On account of certain grievances, in respect to which we have not been able to obtain any satisfaction, a large part of the Church in Salisbury, of which I was lately the Pastor, have never united with Mr Cross and those connected with him in their communions. And for several months Mr C. (who has said he is willing the public should know all about the matter,) has been using his utmost endeavors to persuade his brethren to commence with us a process of discipline, beginning with myself. And after a number of church meetings, attended usually by six male members, besides the Pastor, having at one meeting the assistance of two neighboring ministers, he obtained three votes in favor of sending me a citation to appear before them. And as I did not regard the first, within a few days, by the same strength, another was sent, threatening me with immediate excommunication if I should not appear at their next meeting. Unwarranted as this proceeding appeared to me, I thought it expedient to send Mr C. to be communicated in the meeting of which I was notified, my reasons for not considering myself amenable to those who had undertaken the aforesaid process. *But* it did not prevent *Mr C. and three others*, from proceeding as they had threatened to do. And for the information of the public I send, to be inserted in your paper, the same in substance which I sent to be communicated in the aforesaid meeting. T. WORCESTER.

That it may be more clearly seen on what ground I stand, and why it is in my view a great misapprehension for any persons to suppose that I am amenable to what a Council (not mutual) have acknowledged as the first Congregational church in this town, it may be well to bring to view some things relating to the principles of christian fellowship and church government, which will not, I think, be denied by any candid, well informed Congregational christian.

In the first place it will I trust, be granted that our Lord has given no authority to any man, or number of men, to lord over the conscience of another in the least degree, under any circumstances whatever.

Likewise I trust it will be granted, that no person can become amenable to any church otherwise than by his own consent. And that no person does at all relinquish his owns rights of conscience, by uniting with any church in a truly christian covenant.

It will, I trust, also be granted, that as the parties of any civil contract are fairly bound to each other only so far as they understandingly meant to be so, when their contract was made; so no member of any Church is bound to be amenable to them otherwise than he understandingly consented to be so; and their rightful authority over him extends no further than was mutually intended when he entered into covenant with them.

Further, it will undoubtedly be admitted, that nothing can be more inconsistent with the design of a truly, christian covenant than for any advantage to be taken of it to subject any person to trouble or reproach, for any sinister or resentful purpose.

Moreover, when any number of the members of any Church take new ground in any important case, such as the dismission of one, and the settlement of another minister, or such as the adoption of new articles of faith, or any other new principles, it is as much the privilege of each individual member to decide for himself, whether he can with a good conscience continue in fellowship with them, as it was at first his privilege to decide for himself whether he would unite with any particular Church or not.

These now stated are such important general principles as should never be lost sight of by any christians, who would hold fast the liberty wherewith Jesus has made his own people free.

The way is now prepared to bring to view facts relating to my own case, and that of a considerable number of others. To do this, in a clear manner, plain language is requisite; but it shall be my care to express the truth as inoffensively as the nature of the case permits.

When those members of the church of which I was Pastor, who were active to bring about my dismission, had accomplished this object, they not only went forward in the settlement of such a minister as I and others, never, in any way, consented to receive as our pastor; but they have also, in connexion with the new pastor, taken such new ground in a number of particulars as I was never bound to take, and such as I never can, with a good conscience take with them.—Never did I in any way bind myself to allow, that a church may with propriety adopt a new confession of faith, and a new Covenant, by a majority of the votes of such persons as may attend a church meeting, without any regard to the opinions and feelings of members unavoidably absent. A transaction of such high importance, should never, in my view, take place without much deliberation, giving all concerned a fair opportunity to express their opinions and feelings concerning it.

In the next place, I never did, in any way, bind myself to allow that a church may with propriety adopt articles of faith, some of which some of the members cannot with a good conscience subscribe, or which may be in the way to hinder some proper subjects from uniting with the church. Long it has been my opinion, that any such confession of faith is far worse than useless.

Another fact which I have to notice is, that I never was in any way bound to allow that a christian church have any thing like a command to discipline, even to excommunication, any member for not doing what he cannot with a good conscience do. My decided opinion has long been, that no person sustaining, on the whole, a christian character, should be for any supposed delinquency, excommunicated. To my mind it is evident that a church have in no case, any warrant to excommunicate any member until he has become manifestly devoid of a christian character. For we are expressly taught to let an excommunicated person be unto us as an heathen man and a publican. And how can this be done with truth and uprightness in respect to any one of whom we have hope that he is on the whole a child of God, although he may have faults for which he may, and should be reproved.

I have to observe further, that I never was bound to allow that any important point may be properly carried by a majority of the votes of such brethren, as may happen to attend a church meeting, without any tender or respectful regard to the opinions and feelings of absent members, both male and female. To carry any point in this way, is in my view, utterly inconsistent with requisite endeavors to keep the unity of the spirit in the bond of peace, and very inconsistent with that charity which seeketh not her own, and is such a kind of worldly policy as should never be known in that kingdom which is not of this world. And in my mind it is a clear point, that no act should be considered as a real act of a church of Christ, unless it be such an act as, at least, the largest part of the whole body do, or unquestionably would, if they had opportunity, decidedly approve.

I have also to observe, that I never so understood my covenant obligations as to consider myself holden so to bring forward any matters of deep grievance, as to allow them to be judged and decided by the very persons by whom such grief has been occasioned, or otherwise be liable to be myself treated as an offender.

Nor did I ever so understand any covenant to which I ever consented, as to suppose it made me liable under any circumstances which could ever happen, to be cast out, as one who ought to be treated as a heathen man and a publican, by an act of four persons, entertaining opinions very different from my own, and acting under such other circumstances as to render it impossible for me to suppose they should act without prejudice, and with impartiality.

One thing more I must here state, which is, that I certainly never so understood any covenant transaction as to consider myself bound to unite with, so as to strengthen the hands of, a minister, who has manifestly made it one great object of his ministry, to root out what I sincerely believe to be one of the most important articles of the christian faith, and to establish and promote what I verily believe to be one of the most unscriptural and hurtful errors which any good men were ever led to embrace.*

Now, as in so many and such important particulars new ground has been taken, even if it had, in the outset been taken, by a real majority of the church of which I was Pastor, I must have considered it very inconsistent with the golden rule for them to have holden me as still amenable to them, without my renewed consent. And certain it is in my mind that they could not have done so without violating the true principles of christian liberty; and the rights of conscience, in a very high degree.

But the fact is, that it was not a real majority of the aforesaid Church, who, in the outset, took the new ground in view. Less than one third of the male members then in this town, acted in favour of my dismission, and as I believe not so large a proportion of the females were in favor of it, until the determined perseverance of the minority, supported and encouraged as they were by neighbouring ministers, had so discouraged me and my friends, that it was in our view inexpedient to attend any more such painful church meetings as we had witnessed, and concluded to give up the contest entirely, leaving the minority to take their own way until my dismission was effected. And after this, it certainly was but a minor part, even of the brethren then in Salisbury, who called the Council by whom they were acknowledged as the first Congregational Church in this town, in fellowship with neighbouring Churches†—Now who can deny that those who called the Council, could, in so doing, act only for themselves, and that the Council so called could act only for and in behalf of those who called them, doing nothing which could be, in any degree, binding on any others, unless they should, by their own voluntary act, connect themselves with the newly established church? This church, as a body, or as individuals, might, as the state of things was, invite any in my situation to join with them. But to use any coercive, or any admonitory measures, they certainly had no rightful authority, according to any sound principles, or maxims, either sacred or civil, of which I have any knowledge.

And while it is a fact, which the light of the great day will confirm, that we who were a decided majority, gave up our rights because the determined measures of the minority, aided as they were from abroad, led us to despair of any return of unity and peace without a discontinuance of my ministry; when for the same reason I also so far gave up my own rights as to submit the question in respect to my dismission to a Council, wholly composed of men entertaining opinions, on one great point, very different from my own: and while we who submitted to so great privations, have so long been waiting peaceably in hope that a door might yet be opened for us to enjoy christian privileges again, without a final separation from our former brethren;‡ in view of these things, is it not an astonishing and an unprecedented case that a *minority of a minority*,§ aided by the new Pastor, and one other new member, should have a disposition, and suppose they have authority, to pass sentence against their former Pastor, and so many as are like him counted delinquents, declaring us to be outcasts from christian society!! Was it not enough for a minority to subject their Pastor, and so many as continued to be tenderly attached to him, to all the privations and sorrows inseparable from my dismission? Would they also compel us to hear a minister settled in the heat of party excitement, on the call, perhaps, of church members and others, from fifteen to twenty active persons, or, if possible, subject us all to the situation of heathen men and publicans!

Should not those who have already gone so far, and already occasioned wounds so deep, at least stop—and take a little time to consider, and to examine all the foregoing facts and circumstances relating to the case in view, remembering how many in times past, have in their zeal verily thought they were doing God service, even in persecuting unto death such persons as were dear to him as the apple of his eye?

N. B. All which Mr. C's advisers had done against me before was not sufficient to prevent a numerous acquintance from continuing to acknowledge me as a minister of the gospel; nor to prevent my being called to preach at by far the largest part of the funerals which have been attended in Salisbury since my dismission; nor to prevent my being employed as a preacher by different Societies in the vicinity a great part of the time. In this may be seen, as many believe, the true reason why another attempt is made to destroy my reputation. But who, making the case his own, can say that my christian standing can be justly altered by any thing less than the united, *unprejudiced* voice of the largest part of all the living members of that Church of which I was, not long since, the Pastor?

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* What else in the gospel is so explicitely stated, and so much inculcated, as an article of faith, as that Jesus Christ is truly the Son of God?—And what is more unscriptural or absurd than to say, in any way whatever, that there is *more than one person who is the only true God?*

† Previous to the calling of said Council, in a conference meeting of the two parties, it was on our part made known to the other party, as our earnest desire, that they would unite with us in calling a mutual Council, to whom all our grievances might be submitted, that, if possible union might be restored. But they utterly refused to meet us on any such ground. This was in season made known to what we could consider as no other than an exparte Council. But it availed nothing against their disposition to give form and countenance to such a Church as would be sure to favour their object, in the settlement of such a minister as they wished to have established in Salisbury?

‡ We have thus waited, rather than to establish a separate meeting, because there are by no means too many people who have any wish to assemble statedly in the congregational meeting-house, to constitute one able and respectable Society for the support of public worship.

§ Only *two* with whom I was ever in covenant have taken an active part in favour of the measure in view. And those two in what they did relating to my dismission, so violated, as I thought, their covenant obligations, in several instances, that I could not, with a good conscience, have fellowship with them, without such satisfaction as could in no way be obtained.—Connected with Mr. Cross in church standing, there are ten or eleven males, but only six of them have, I believe, had much, if any thing, to do, one way or the other, in regard to the matter to which I refer.

REFORMATION OF CONVICTS.

Extract from a Brief Account of the New York State Prison at Auburn, recently published by G. Powers, Agent and Keeper.

It is believed that very erroneous opinions are entertained on this subject; but they have arisen chiefly from the failure of success with the old mode of discipline, which has been practised in prisons, without the separation of convicts.

But where effective discipline is connected with an effectual separation of the convicts; where those convicts are allowed salutary exercise of body and mind, under proper restraints; where the ignorant are instructed,* and the intelligent subdued; where every movement, privilege, and deprivation tends to produce a moral action upon the mind and to soften the feelings and affections; where the reproofs and consolations of religion are daily administered, and especially on the sabbath; and where the resident Chaplain and principal officer habitually visit their solitary cells and *personally* admonish with kindness and pungency—what cheerful hopes may not the Christian, the philanthropist and statesman indulge.

Sufficient time is not yet elapsed fully to develope the influence of confinement in this prison, in reforming the habits and dispositions of men; but enough has appeared to promise the most favorable results. There have been fewer re-convictions according to the number of convicts, in this prison, than in any other known; and their frequency is evidently diminishing.—From 167 of the convicts last received, there were but three on reconvictions, one of whom was from the solitary class.—With a view to ascertain the conduct of convicts who have been discharged from this prison, and whether they had been made better or worse men, about three weeks since, an inquiry was instituted, and has been continued by means of circular letters and otherwise—in answer to which, we have received accounts respecting fortyseven convicts.

The favorable information thus far obtained surpasses our most sanguine expectations.—Information has been received of the above fortyseven convicts, mostly through post-masters, to whom circulars were directed; of others, from Sheriffs, and of some, from individuals who have visited the prison, and who are acquainted with them.

Of this number, 31 are spoken of in terms of decided approbation; as being sober, honest, and industrious citizens; and what is peculiarly gratifying, because it was in a degree unexpected, several are mentioned, as having been before conviction more or less addicted to habits of intemperance, and some very notoriously so. Of an individual of this latter class, the sheriff of the county of ——— says, "I knew him before he went; his conduct, habits, and manners were bad: he was a poor dissipated being. He neglected and abused his family and was a scourge to community. Since his return here, he has behaved himself like a man and a Christian, and seems altogether reformed from his former propensities."

Five are spoken of with more reserve, but still are described as being much improved.

One is mentioned as having, previously to conviction, been a very bad man, and as having behaved extremely well since his discharge, but that the shortness of the time since his discharge, renders it impracticable to form any decisive opinion as to his future conduct. Whether subsequent accounts will prove as favorable as the foregoing, cannot, at present be known; still, enough is known to convince the most sceptical, that the reformation of the votaries in crime in a penitentiary, as has been thought by some, is not absolutely a visionary idea.

This article will be concluded by an extract from one of the letters before referred to. It contained an account of six convicts, in the vicinity of the writer. In closing his remarks he observes, "On the whole, I am persuaded, that, so far as I am acquainted, in a large majority of the cases, great improvement in conduct, morals and habits, has been effected."

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* Since the printing of the article relating to Sabbath School Instruction in this prison, the number of scholars has been increased to 100, which is nearly one fourth part of all the convicts in prison.

THE LATE MAJOR CARTWRIGHT.

There are multitudes who know the character of this gentleman as a Parliamentary Reformer, but few probably who are acquaintwith his exemplary domestic and social virtue and truly Christian piety. These are brought before us in his "Life," just published by his Niece; brought before us, not in declamation and panegyric, but by a series of facts and by extracts from the correspondence of more than half a century.

Major Cartwright, though bold and adventurous, as became his profession—that of a seaman—was naturally of a serious disposition. He writes for example, in 1773: "I have met with few works better calculated to promote the cause of religion than Locke's 'Reasonableness of Christianity as delivered in the Scriptures.' I never once heard it quoted or spoken of; but I think it the most satisfactory book of the kind I ever met with in my life, and the best key to the inspired writings of the New Testament." Vol. I. p. 30.

About the same time, he expressed himself as follows: "My friend *** could not have flattered me more successfully than by attributing to me a disposition for making the best of every thing, as I take it to be one of the essentials in religion of every one who believes in a Providence, and of a Christian in particular; for I have no doubt but that it is our business to turn every hour and every minute in life to our advantage, whether it be prosperous or otherwise. I have always thought it extreme impiety to repine at the evils of life." I. 51.

His amiable and sensible biographer says, (I. 64, note,) that he always affirmed in conversation as well as in his writings, that both the Jewish and Christian dispensations were (when not perverted by the inventions of men) so remarkably favorable to human liberty, that there scarcely needed any other proofs of their divine origin."

He gave a signal proof of integrity in refusing to accept an appointment in Lord Howe's fleet, offered to him by his Lordship, when the American war broke out: he was on many accounts extremely anxious to be engaged in actual service, but believing the Americans to be right in their resistance to England, his conscience forbade him to lift up his hand against them. His numerous pamphlets in favor of the Americans procured him an offer of command in the American navy; he told his American friends, however, that though he would never consent so bear arms against the liberties of America, he considered that nothing could absolve a man from the duty he owed his own country, and that he would stick by the old ship as long as there was a plank of her above water. I. 80, 81.

The American war, so base in its origin, so corrupt in its management, and so obstinately continued by the late King against the sense of the country, led Major Cartwright to see the supreme importance of parliamentary reform, and henceforward he devoted his talents, his property, his body and his soul to the cause of his country. Not in passion, not in spleen, but in soberness of mind, and under a solemn sense of Christian duty, he commenced and continued a Reformer. The following prayer was found amongst his papers at his decease, penned at the beginning of his career in the work of reform, and designed as a religious dedication of himself to the service of his country:

"Suffer, O Lord, this much-offending nation to be reclaimed from its guilt and recalled to a knowledge of the things which belong to its peace. It hath been equally regardless of thy law and its own liberty. It is hurrying to destruction, and knows not what it does. Give me and others, O Father of mercies, understanding and strength and zeal to stand in the gap between its offences and thy wrath; between its errors and its destruction; let our labors and anxieties, and let the prayers of all virtuous persons, plead in its behalf, and be thou entreated in its favor.

"Together with our usefulness let our humility increase; for with thee alone, O Lord, is all power and goodness. The wisdom of the wisest without thee is foolishness: the strength of the strongest is of no account; but those who are ordained to do thy will shall have power from above. Let my faith in Christ be imputed to me for righteousness, and let me be kept continually in mind of his spotless and laborious life while on earth, and of thine and his unspeakable affection for the whole race of men, and may he make intercession for me at thy throne!"

Miss Cartwright has properly inserted in the Life some letters of the Major's to a nephew, Captain Cartwright, at his entrance into life. We take a part of one of them, I. 267, 268:—"I have understood that you have sometimes shewn an inclination to the Church. If you really have any serious thoughts of that profession, I wish you to examine well into the nature of the engagement. In order to this, it is necessary to scrutinize the Thirtynine Articles, and to weigh well the creed you are to teach. If, on due consideration, you can truly and honestly subscribe to those articles, and to all the forms of prayer which arise out of them, you may most conscientiously undertake the ministry of the Church of England. But, if you cannot digest all this, it should seem there are difficulties in your way of more importance than you may have been aware of. To the unprincipled or the dissolute, who can make religion a trade, neither articles, nor creeds, nor subscriptions, will be any impediments: but I persuade myself that you will not make light of these things.—If you determine to enter into the priesthood, let it be of that church, or that sect, with whom you really agree in sentiment."

The life of this good man seems to have been modelled by his own maxim, (I. 194,)

"A man who is indifferent to the well-being of his fellow-creatures may be without trouble, but he must also be without virtue."

Occupied always in what he regarded as his public duty, and bearing right onwards towards the mark, the Major lived to the age of 84, preserving his faculties and his cheerfulness to the last. His sufferings were great, and he expressed his surprise that with a frame so exhausted he should find it so hard to die; but he frequently exclaimed in the most emphatic manner, "God's will be done."

When dying, he desired his niece to deliver the following message, remarkable for the calm spirit of wisdom which it breathes, and deserving of remembrance by all that are ambitious of the character of patriots:

"*Say to all inquiring friends, that I have never ceased to entertain the most consolatory hopes of the ultimate establishment of civil and religious liberty: but to this end, there must be virtuous instruments, which it is to be hoped, the times will supply.*" II. 282.

Almost the last words he ever spoke were, on receiving a message, from the Mexican minister that the liberty of Mexico might be considered as established, "I am glad, I am very glad!" His voice soon after became nearly inaudible, but he was perfectly sensible to the last, and appeared absorbed in mental prayer. He died on the 23d of September, 1824.

In his religious opinions, his biographer says, II. 287, 288, he adhered to no particular "sect or party:" with regard to *party* she is right, but with regard to *sect*, there is one to which all his enemies will consign him, and in which many of his admirers will claim him.

"His favorite authors on theological subjects were Clarke and Jortin.

"He read the Scriptures daily, and drew from them his own conclusions; what those conclusions were, may be seen by the following extracts from a paper which accompanied his will.

"Speaking of himself in the third person, he says, 'The legal doctrines of the state-church not satisfying his judgment, he sought for truth in the Bible, and in reason, equally the revelations of the Almighty.' The opinions in which he at length found rest and satisfaction were these:

"That God is I AM! the eternal! the self-existent! not powerful, but POWER; not wise, but WISDOM; not good, but GOODNESS. That he is one: a spirit without person; for in the idea of person who can exclude either form or limit? But what is the form of ubiquity? Where are the limits of infinity? From the

eternity and existence of the Deity, his UNITY cannot be, even in idea, separated.

"That Jesus of Nazareth is the Christ, the chosen one, the highly favored of God, the Saviour of men, and their appointed Judge.

"That the proper good and happiness of man is only to be found in piety to God, and virtue towards his fellow creatures."—*Christian Reformer.*

CHRISTIAN REGISTER.

SATURDAY, DECEMBER 2, 1826.

Most of the orthodox journals are filled with accounts of Missions and Revivals. The first relate to many interesting topics, and constitute by far the most interesting and valuable part of these publications. With regard to revivals, too, there is certainly nothing for which we should pray and endeavor more earnestly, than for a real revival of religion: and we can easily conceive of judicious and well written accounts of any remarkable improvement in the religious condition of a town or neighborhood, serving to convince others of what may be done by well directed effort, and stimulating them to similar exertions. Some of these accounts may therefore be read with pleasure and advantage; but to others, and to the practice of inserting all accounts indiscriminately, we object strongly. Many of them are weak and silly beyond expression—such as instead of inclining men of sense to uncommon attention to religion, must have an effect, so far as they have any effect, to disgust them with it, by associating it with ignorance and mental imbecility. Christians should remember, those especially, who write for the public, that they are not more accountable for the doubts, than they are for the disgusts, they occasion. We certainly should respect the religious experiences of the weakest brother if convinced of his sincerity; but there is no excuse for exposing them. It is true, all these accounts will be swallowed greedily by those, who mistake religious gossipping for religion itself; but this is a propensity, which those who assume the office of guiding, should seek to discountenance; not cater for it.

We also believe that the frequent publication of these accounts has a tendency to inflate the pride of those instrumental in getting up the excitement in question; and indeed, that these accounts often originate in this pride. It is telling the world what *they* have done. True they were but *instruments*, they will tell you; but where all are but instruments, who does not perceive, that the glory consists in being the best and most effective instrument. To be sure they were but humble instruments, they will tell you—aye, humble. In the thirteenth century, when the ascendency of the pope was at its greatest height, he never forgot to style himself "the servant of servants." Every body knows, that these excitements have come to be regarded as almost entirely the effect of personal influence, and those who have shown themselves to possess this influence in a remarkable degree, are sent for from place to place; and to suppose that this can be done, and so much publicity given to it, without flattering the vanity of these persons, or increasing their self-complacency, would argue a strange ignorance of human nature. Men mistake, if they think that the ambition of the clergy cannot be gratified without political power. There was more in the life of such a man as John Wesley to feed personal ambition, than in that of a Dominic, Loyola, or Laud.

Besides, in most of these communications respecting revivals the cloven foot of party appears. Often the main object of the writer is not to show what the Lord has done, but what his party has done. Indeed, a disposition is manifested at times to make the whole question of a man's orthodoxy turn on his favoring revivals; as if all sects did not favor revivals, when convinced they are really revivals of religion. When we are told to favor revivals, it is not meant, certainly, that we should favor all the excesses which have been committed under this name—the excesses of some of the early Anababtists or the French Prophets, for example. It is certainly meant that we should use discrimination; and this is all for which any sect contends—to distinguish the genuine from the spurious.

Something should also be said of the credit due these accounts, as they are often given. We have met with more than one person, who has received from an orthodox newspaper his first intimation of the existence of a famous revival, which, according to the newspaper had been going on for weeks in his own neighborhood, and under his very windows. These accounts may help to keep up the spirits of a party, but they give very deceptive views of the real state of religion in the community; for even where the statements themselves are true, they are always deceptive, from what is omitted or overlooked. They tell us how many persons are under concern of mind; how many have obtained a hope; how many have joined the church. But they do not tell how many families have been divided in consequence, how many parishes have been broken up, how many minds have been disgusted with the whole subject of religion; nor how soon the excitement declines, nor how many of the subjects of it relapse into their former courses, and become worse than ever. They do not tell how much intermeddling, censoriousness, and spiritual pride, the excitement generates in those who partake of it, nor the questionable means employed in getting it up, nor the follies and excesses to which it sometimes leads; nor the bad effect all this has on the rest of the community, who do not believe in it, who despise it. They do not tell the influence it has on the society and enterprise of the place, nor its political bearings, nor the very serious consideration, that the evil which it does is commonly real and lasting, while the good is often illusive and evanescent.

To form a correct opinion respecting the nature and influence of the religious excitements, commonly called revivals, knowledge must be had on all these particulars; and the facts giving it can be communicated by those only who reside on the spot, and know the whole history of these excitements from the beginning to the end. Persons so situated would do an important service to truth, pure religion, and the public good by making such communications. It is known to those who have read Dr Chauncy's *Seasonable Thoughts on the State of Religion*, how much advantage he derived from this sort of aid in the composition of that invaluable work. It is only necessary to add, that we should open our columns with pleasure to any such communications, if written with candor and seriousness, and with an obvious design, while they expose false religion, to recommend and cherish the true. In this way the materials may be collected for a work, which we hope will not be always wanting—a fair and full History of Revivals of Religion.

In a letter just received from Mr Adam in reply to a package containing some of the earliest Tracts of the Unitarian Association, he says;—

"It was with very sincere pleasure that I received your letter of the 25th Feb. last, by the Pagoda, together with the Tracts of the American Unitarian Association. The set for Rammohun Roy, has been delivered to him in your name; and he has been so much gratified by the perusal of the One Hundred Arguments for the Unitarian Faith, that he has caused an edition to be printed at his own press, for distribution in Calcutta.

"I congratulate you and myself on the formation of the Association, and from its labours I anticipate the happiest effects on the increased zeal and effectiveness of the denomination both at home and abroad. I trust the day is not far distant when we shall have a British Indian Unitarian Association—not only an association, *so named*—but, whether so named or not, one having direct relations with avowed and zealous supporters of Unitarianism at the three Presidencies of British India. O, what a wide door is open here for Unitarians if they would only enter and take possession! I tremble lest they bring on themselves the guilt of neglecting to communicate according to their ability, the knowledge of the pure and unadulterated gospel of Christ to the numerous inhabitants of this vast continent. With the strictest adherence to truth, I can say, that the minds of many, both Europeans and Natives, are *prepared* to receive the doctrines of Unitarian Christianity: if they are not actually received and embraced, it will only be because means are not used for that purpose, and because those who are willing and anxious to use them, have them not to use. But it is not with reference to India alone, extensive and important as that field is, that we here might be useful in preparing the way of the gospel. Ceylon to the south, now wholly under a Christian government, and having a numerous Christian population, with a Native population freed from the shackles of cast—the Cape of Good Hope to the west, with a population growing in numbers and importance, amongst whom the seeds of Unitarianism have already been partially sown, although I fear they have not taken root—and New South Wales and Van Dieman's Land to the east, settlements rapidly growing in population, intelligence, and wealth, in commercial importance and in liberal institutions, all of these stretch out their hands to us and we to them. Constant opportunities of communication occur, and if a permanent Unitarian Mission could be established in Calcutta, from it the word of God might be made to sound forth to them all.

Zion's Herald has the following remarks in reference to a volume lately issued, entitled "Conference Sermons. By Rev. Daniel A. Clark."

——"If this had been the only error in this volume of sermons it might not have been a matter of very great concern; but we have unhappily found a most discouraging darkness thrown over a subject of the greatest moment to the soul's well being. We refer to a part of the sermon founded on this text, "Sirs, what must I do to be saved?" The author says,

"Sinners often wonder, and sometimes quarrel, that on making the inquiry of the text, the answer we give them implies a new heart; whereas the inquiry they intended to make, was, how they should obtain a new heart. They wish to know how they must operate, with their evil hearts of unbelief, so as to have them renewed. Now to this question we can give no answer."

Sinners may well wonder that to this very important question the children of God have given them the language of the author, or, what is still worse, thrown a mysticism around the words "repent and believe," intimating that some stupendous, supernatural exertion of the soul must rend the very heavens to perform the simple and childlike duties of repentance and belief. Does the short sentence quoted above show our author to be a scribe well instructed in the things of the kingdom of God? There is one minister of Jesus, in New England, and we have reason to think there are many like him, who will tell a sinner who asks the question above quoted, and asks it in the precise state of mind described, to take his precious bible in his hand many times each day, and every time he takes it pray, with the sincerity which is in his power, and which he can exercise in any common concern of life at his pleasure, for the assistance of God's spirit to aid him in the work before him, and, at the same time, to break off such unholy habits or associations as would divert his mind from the all-important object, and that one short week, spent in this manner, will deepen the waters of repentance which shall come ever his soul;—that, although this course of conduct has, in itself, not the least merit or claim on God for mercy, such is the tender compassion of our Heavenly Father, he will hasten and meet the prodigal while he is "yet a great way off."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

YOUNG CHILDREN AT CHURCH.

What motive can induce parents to take a young child to meeting, when it cannot sit still, but will talk in loud whispers, climb on the seat, promenade the pew, and do every thing to amuse itself and thereby disturb others?—Can the motive arise from parental vanity? if so, it is most unpardonable: can it be to benefit the child? no such uneasy and ungovernable child can be any thing but *amused;* can it be to save the care of it home? if so, let me tell such parents from experience, that they completely distract the attention of all the neighboring pews; and will they continue a practice so destructive of others comfort and improvement?--The sanctuary is the place for unbroken meditation. Any object constantly moving like an uncontrouled child, must arrest the attention of all within its neighborhood; and such an object gradually creates dissatisfaction and uneasiness in minds, where all should be undisturbed serenity and devotion. I have in my life known whole families, whose strong interest in the sabbath services, has been greatly distracted by the constant annoyance of whispering, restless and indulged children.—It is impossible to speak to parents of such inconsideration. If they are entirely unaffected by such busy disturbances, let me assure them, their case differs from that of most of the assembly. Many in the gallery, who often peculiarly require instruction, are particularly annoyed by the queer and lively movements of a child below. The attention of young people is totally absorbed by the turbulent activity of a little boy or girl; and even grey hairs, I find, cannot sit quiet with such intrusions on a reflecting assembly.

S. S.

FOR THE CHRISTIAN REGISTER

MR. EDITOR,—The following is a copy of a letter that ought to be in the hands, and heart, and practice of every young lady. It is time the subject should be considered as it is, a strictly moral one, subject to moral laws, and not as many young ladies practically treat it, one on which they have the right to exercise idle caprice and shameful trifling. The high sense of honor and morality breathed in every line, sufficiently recommend it. It was written by a father to his only daughter, who, her mother being dead, resided with an aunt at some distance from him. Yours, &c.

"You have now, my dear child, arrived at an age, when a young lady begins to think of forming connexions of the most solemn and sacred character. I need not remind you of the intense interest with which a father must always regard a child, who seems about taking a step which is to determine all her future earthly happiness. A young lady, at eighteen, often needs a warning voice to point out the quicksands over which she is speeding her thoughtless career. I hear you are beautiful, and have many admirers. I am sorry for it. A young woman, whose conduct is marked with strict honor and principle, cannot have *many* admirers. There is nothing that more certainly marks a bad heart and depraved moral principle, or worse, a thorough destitution of it, than this cruel and guilty encouragement of honorable love. The thief who robs me of my purse, may have the plea of necessity; the murderer who destroys my life, may have the palliation of want or revenge. But she who suffers a young man to be *in any doubt*, when she is resolved to refuse him, is guilty of a scarcely less crime,—shrink not my child,—is guilty of a scarcely less moral crime than either;—she not only robs without the plea of necessity, or the palliation of revenge, but in absolute defiance of every principle that could bind a generous mind. She steals but to fling her theft away; and stabs in pure wantonness, the very heart that is beating for her. Her robbery is greater than that of the common thief, in precisely the proportion in which happiness is dearer than money. Yet *he* is confined to prevent the evils society might otherwise suffer, and this darker criminal is turned loose upon it to walk unmolested in its high places. Do not tell me that a lover seizes upon every trifle to feed his unwarranted hopes; for if that be the case, it is obvious that it is in trifles that an honest mind should be most upon its guard. In important matters you would naturally be cautious; but to acknowledge the importance of trifles, and yet to neglect them, is not to excuse the crime, but to avow it; to acknowledge that you have shamelessly and *inexcusably* violated honor, principle, and duty. A young man is never long attached to a young lady, without her being aware of it; commonly indeed, before he is himself aware of the nature and extent of his feelings. The knowledge is almost intuitive. From that moment, if she be persuaded that she cannot reciprocate his sentiments, her course is plain before her—it is cool, undeviating, unhesitating repulse—on every occasion, place, and manner. Love *will* die without hope. If the gentleman have persevered, it is because you have trifled with him. You have not been *constant* in your repulse. You have ruined his happiness, planted thorns in his pillow, and daggers in his heart, either from wanton cruelty, or shameful and disgraceful carelessness. To crush love in the bud is easy; but trifle and tamper with it, till it has taken root in the heart, and its destruction is attended with the extinction of the heart's best, noblest, and holiest feelings. When a man finds that she, whom he would have chosen from all the world, has betrayed an equal want of heart and principle, she, of whom he has accustomed himself to think as the first of her sex, his natural inference is, if such are the best, what must the rest be? He begins to doubt whether principle exists among females, except in name; and thinks perhaps, he has had a fortunate escape; for she,—mark me, my child, it is a stern truth,—she who would be guilty of such degrading conduct, would be restrained by *principle* from the commission of *no crime* whatever. There would be fewer satires upon women, did women but remember that crime is always criminal, and that swindling is not the less swindling, because its object is not money, but that which money cannot purchase; the loss of which money cannot recompense.

But I find there is another custom prevalent among the coquettes of the day. It is to treat the unfortunate admirer with coolness and repulse before others, while when alone with herself, he is lured on by smiles and a show of favor, till at last, from the mere agony of lacerated feeling, he offers himself in order to put the matter at rest. In this case, the lady is safe—every one will wonder, that he should have ventured so far, in the face of such obvious apparent repulse,—he will be too proud to complain, or state the truth; and if her own heart do not sting her for such duplicity and meanness, she is safe from the voice of reproach—and she who will be guilty of such meanness, has little to dread from conscience. The gentleman, in these matters, labors from the beginning under a great disadvantage. His feelings are noticed, and his advances noted by many a curious eye; they are made the subject of remark, or jest, or perhaps of ridicule. In the presence of the lady, he feels that he is watched; and a constraint and diffidence appear therefore in his manners peculiarly unbecoming. He endeavors to treat her with indifference, and shows a rude neglect. I have long learned to consider this apparent neglect, as the strongest sign of the deepest attachment. He dare not trust his tongue, lest it should betray his heart. The lady on the contrary, is the passive, retired recipient of these attentions. Shut up in the secresy of her own heart, her feelings are not so scanned, and commented on; but he, he is the prominent character, whose success or failure is the subject of conversation, speculation, and raillery, of the idle and the curious. Do not misunderstand me. I do not mean that the lady who is willing to encourage a gentleman, should meet him as it were half way. By no means. But her conduct should be *uniform*. Never forget this prime maxim in these matters, *Not to discourage, is always to encourage.*

No one who has given this subject even a little reflection, can, I am persuaded, ever act lightly. It involves a deep, a tremendous responsibleness. The happiness, prospects, and sometimes even the life of one human being, depend on the conduct and the breath of another. My child, I have written more seriously and urgently on this subject, through a fear, I have before hinted, lest you should, from any inadvertence, be guilty. Your choice I will not, I would not bias. But I had rather hear that you are engaged to a man of good character and industrious habits, than to the wealthiest man without them; for in this country, these are always a sure pledge of final success. And I will tell you frankly, my child, I write the more earnestly, from a fear that you are even now trifling with the hopes and happiness of an amiable and high-minded young man; one who I am sure, has long been attached to you. When I say "has long been," you will understand me. I know not the nature of your feelings towards him, but if his are not reciprocated, to say be "has long been," is the bitterest sarcasm I could use. Minds like his, of vivid imagination and intense feeling, commonly form those grave, deep-toned characters, that can never be trifled with with impunity. You may indeed now enjoy a pleasure, like that the child feels in pressing the leaf of the sensitive plant, and seeing it shrink beneath his touch; yet I pity you if you *can* enjoy it. Beware that the death-blow to *his* happiness, be not likewise one to *your* reputation. It will be but just should it prove so; for if dependence cannot be placed in your circumstances, where you are bound by every tie of honor, feeling, and gratitude, as well as duty, to act with single minded integrity, who will trust you in matters of mere duty, where circumstances and motives are of a less imperious, and commanding character? Certainly not I—not your father.

Another, if possible, more mean and culpable species of coquetry is the practice of not giving decided encouragement or repulse, with a view of keeping your slave till you have learned if, to use the cant phrase, you *cannot do better.* I know not an expression that betrays more despicable meanness. She who uses it, shows a willingness to sell her hand, to traffick her person for value received, that is revolting in the highest degree. I know there may be cases where suspense to the gentleman may be justified; as where the lady inclines to accept him, but is restrained by circumstances, which she imagines will at last cease to operate, from giving too absolute encouragement or repulse; as the opposition of friends she is bound to respect. For my own part, my dear Maria, I could never reconcile it to my duty or my conscience to interfere farther than to give my opinion, unless I saw you about forming a connexion obviously derogatory or improper. No one, not even a parent, can tell what character will render any lady happy, but herself;—on herself, on herself alone then, must and ought to rest the responsibleness of her choice. I have seen so many marriages commenced with all the glitter of wealth and pomp terminate in misery and broken hearts; and so many that were begun with no very promising auspices, which have proved as happy as human life admits, that I am convinced that the parent who officiously interposes, stands answerable to God, his child, and his conscience, in a degree of responsibleness most fearful and tremendous.

Let me advise you likewise, never to make use of the silly method, which some young ladies adopt, of employing a third person to repel undesired attentions. Besides that this is never successful, it is certain of one bitter, inevitable consequence, the inveterate hatred of the man for this intermeddling,—hatred, the effects of which will seldom cease, till the officious friend has lost more reputation, if possible, than *he* has of peace. A third person, without provocation, is wantonly striking at his peace; his hatred will then be commensurate; but not his alone. Others too are on the watch, and if they do not feel interest enough to hate her, in cool contempt they will probably surpass *him.* I know they will attempt to deceive him into the belief that the interference is accidental; but they cannot succeed. A lover will deceive himself, but he will not be deceived. He will distinguish foes from friends with an unerring certainty. Trifling circumstances, and words are gathered from every quarter with the rapidity of thought, and inferences drawn which are almost never mistaken. No one but a parent can ever interfere with impunity; and after all, the lady herself is the only person who can successfully and effectually repel the lover. In this, as in every situation, honesty is wisdom, and the confidence of the husband will be strengthened in the wife, in the same proportion in which the lover could depend on the integrity of his mistress. Ladies too often attempt to gain husbands, as anglers catch fish—by withdrawing the bait as he approaches it, till he is impelled to grasp at every hazard; but she who angles for a husband may find too late, that she has gained the man, at the expense of the husband's confidence in her principles and heart. I now conclude my long letter. I do not ask you to make me your confidant, but I implore you to remember that the only thing I can never forgive in my child, is wanton trifling with the happiness of others, and her own consequent dishonor. The blessings of heaven be on you."

FOR THE CHRISTIAN REGISTER.

The Editor of the Christian Register will oblige a subscriber by inserting the following remarks in his next paper;—

The deservedly high reputation our citizens enjoy in their character as Christians, in their general attendance at church on the sabbath, the erection of churches, and the very liberal means afforded for the support of Christian ordinances, shows that they consider these things, as they truly are, highly important and indispensable to the welfare and best interests of the community. But who can reflect on this subject and not wonder, that we should suffer so great a reproach to rest upon us as the opening of the *news-room and post-office* on that day, which should be peculiarly devoted to the observance of christian duties and the worship of God; a day in which all secular concerns, (not in their nature indispensable,) should be excluded.

My object in calling the attention of your readers to this subject is, to induce such of them, and through them such of their friends, as are accustomed to visit those places on the sabbath, to reflect seriously on the subject and try the experiment of discontinuing this custom, and I am sure they will find, (if their experience shall agree with that of the writer of this communication,) that it is a burden from which they will rejoice to be relieved, and that their time will be much more agreeably and profitably passed with their families at home.

It is not necessary, I am sure, to speak of the evils arising from the practice alluded to; I need only ask the attention of those among our most respectable and influential merchants, who have been induced to continue a practice which began, perhaps, at a time when our country was involved in war, and when sudden and important changes in the commercial world were taking place—when any information in relation to passing events was naturally sought for with great avidity—I only ask the these gentlemen to reflect on the tendency of this practice. Our country being now in the enjoyment of peace, 'tis surely of little moment as respects our business, whether we receive our letters on Sunday or Monday morning.

If I can induce a single man to reflect on this subject, and give up the practice of which I complain, my object will be accomplished, and I sincerely hope and trust, that the time is not far off, when this stain on the character of our city will be wiped away.

B.

FOREIGN INTELLIGENCE.

COLOMBIA. Caraccas papers of the 4th, and Laguira letters of the 17th Oct. are received at New-York. Gen. Paez arrived at Caraccas on the 28th Sept. from Apure. It was the received opinion in Puerto Cabello, that there was a perfect understanding between Bolivar and General Paez, and that the recent difficulties would be amicably adjusted. Gen. Mendoz, late minister to the Panama Congress, had arrived at Caraccas from Bogota.

LATEST FROM EUROPE. By the ship Stephania, which has arrived at New York from Havre, Paris papers have been received to October 25.——A letter of 17th Oct. from Frankfort announces that a courier from Vienna had just brought intelligence that the *Ultimatum* of Russia had been definitively acceded to by the Porte. This intelligence reached Ackermann on the 5th, and the Russian Plenipotentiaries left that place on the following day for Odessa.——Mr Canning left Paris on the 24th Oct. on his return to London. It was said in London, that he had agreed to some important alterations in the commercial treaty

with France.——Talma the great tragedian had died. His funeral took place at Paris on the 21st.——A letter from Constantinople, of Sept. 26th states that the British Ambassador had delivered a note urging the Porte to enter into a negotiation with the Greeks. To this it is said that a reply was made that the Porte understood his own affairs, and did not wish the interference of the English Ambassador.——Other reports state, that Constantinople continued convulsed with the machinations of the friends of the Janissaries, and that the Porte was wholly unable to carry on the war with vigor.——The Oriental Spectator, (Smyrna,) gives letters from Alexandria, which state that not only General Boyer, but nearly all the French officers have quitted the service of the viceroy of Egypt, and taken ship for France. Gen. B. has arrived in Paris.——It is stated that Lord Cochrane left Malta in a small vessel on the 4th Sept. for Hydra, whence if he did not hear of the expected steam vessels, he intended to return to England. Another account states that he arrived at Marseilles on the 13th, and passed through Lyons on the 19th, on his way to Paris.——A naval action has taken place between the Greeks and Turks near Vourla, in which the captain Pacha was defeated. The Greeks captured one frigate, but the brave Canaris was wounded in the attempt. Another battle is said to have taken place on the 10th of September, near Mytilene; both parties claimed the victory.——An English paper mentions that Sir Walter Scott would leave London for Paris on the 26th. It appears to be certain that the illustrious author of Waverly has nearly finished his "Life of Napoleon." It is to be issued in February next, and will form six large octavo volumes.——By a remarkable "coincidence" Sir Walter Scott dined with the king of Great-Britain at Windsor on the same day that Mr Canning was seated in the Tuilleries at the table of the king of France.

Aberdeen, Oct. 4. Extract of a letter from Capt. ——, of the schooner Anna, to his sister in Aberdeen, dated Batavia, May 24th, 1826.

"At Singapore, I agreed to take to Batavia seven Malay Hages, or Priests. I had also three European passengers. The former behaved very quietly until the night of the 2d May, (the third from Singapore); we were then 25 miles off the east end of Singapore, standing in for the land, with a light breeze, all hands asleep but myself, the man at the helm, and one looking out forward. At half past nine o'clock in the evening, while standing close by the man at the helm, I observed two of the Malays running aft towards me, furiously uttering something in Javanese; instantly suspecting their intentions, I went forward to meet them; the chief made a blow at me with a krease which I received on my left wrist, and knocked him down with my right hand. The second one stabbed me in my left hip. In endeavoring to reach the cabin, *I fell*, when a scuffle ensued, in which I received several cuts on my left arm and hand, but got clear of them both, and got down to the cabin, followed by them. I instantly armed myself with a cutlass; a bloody scene now took place, too horrible to describe; wounds on both sides were received. One of the European passengers came to my assistance. The mate and another of them got into the cabin, the former wounded in the head and back. In short, in three or four minutes all five of us were wounded more or less; but in possession of the cabin and arms, and their chief a corpse beside us. They now commenced throwing down iron bolts, handspikes, and every thing they could get hold of, which broke our lamp in pieces and left us in the dark. The crew took to the rigging; three of them were stabbed.

"We were some time in getting our pistols loaded in the confusion; but, to cut this horrid story short, four of them were killed, and the other three were driven overboard wounded, after having had possession of the poop two hours and a half. At the end of this I was completely done up, from the loss of blood; my boy succeeded in stopping the bleeding, but I was rather in a low state for some days. Thank God, my wounds are nearly all well; my left hand may come round, but it is doubtful, as the sinews are nearly all cut."

DOMESTIC INTELLIGENCE.

Massachusetts General Hospital. Having recently visited this noble and useful institution, we were of opinion that its merits have not been sufficiently noticed in the journals of the day, to keep the public acquainted with the blessings it enjoys in it, and the honor it confers on the age, the city, and the Commonwealth. We have therefore considered it a duty to give the following information on the subject, which we find in a letter recently published, by Dr John C. Warren to Chief Justice Parker, in relation to a trial which had taken place in Maine, (of which a report had been published,) and a reply to sarcasms thrown out against the hospital by an attorney engaged in the cause.

"This institution, [the Massachusetts General Hospital,] has since the year 1821 been gradually rising in public estimation, overpowering the prejudices of the weak, and acquiring the confidence of the intelligent, till it has now obtained a footing too firm to be shaken. Its popularity is very justly founded on the many peculiar advantages it possesses. The apartments are neat and well ventilated in summer, and comfortably warm in winter; the food and medicine are of the best quality; all the accommodations the sick can require, are in a state of perfection not attainable in most private houses. These circumstances, together with the permitted visits of friends, the regular superintendance and interest of the trustees, and a confidence in the good intentions of the medical attendants, make this a desirable place of resort.* We find, therefore, not only a general disposition in the sick poor to enter its doors but many in easy circumstances prefer the hospital to a private house. The most distant places and states send patients to the Massachusetts General Hospital; the rich and respectable, as well as the poor and friendless, and none besides that in which it stands, contributes a greater proportion of inmates, than the state of Maine. The inhabitants of the seacoast of that state know that there is no distinction between citizen and stranger; that this hospital opens its doors to every human being; and that whether he be an inhabitant of Boston, Eastport, or the Sandwich Islands, he gets admission on the same terms, and receives the same attentions.†

"The Massachusetts General Hospital is the most noble monument of the triumph of benevolence, which Boston has to exhibit. In a community, not extensive, a subscription of more than one hundred and fifty thousand dollars, for one charitable purpose, is not an ordinary occurrence; an annual subscription of one hundred dollars each, from a considerable number of individuals, is not an event to be recorded of many towns of the size of Boston.‡ The benefits of this hospital have been experienced by more than twelve hundred sick persons, many of whom, no doubt, but for the assistance provided there, would have been mouldering in their graves; and it is to be considered, that this aid is not extended for a day, or a week, but that it is continued till its object is effected. The proportion of successful cases will bear a comparison with that of any known public institution. In the year in which the list of surgical cases and operations, alluded to by the Honorable Judge, was published, out of about one hundred cases of diseases and operations, only two patients died, and those from violent injuries, in consequence of which they came to the house. A success so remarkable cannot be expected to occur again, perhaps in the long annals of the institution which posterity may see. But I would not have it thought for a moment, that I attribute it to any peculiar skill or attention, on the part of the attending surgeon of the institution. No, so far as obvious causes are concerned, it is to be imputed to the excellent situation and internal arrangements of the establishment; but I should think it as shortsighted, as it would be arrogant, to look any where for the source of this extraordinary success, but to Him, who is the great Fountain of life and health."—*Columbian Centinel.*

* When General Lafayette was in Boston, he visited this hospital, and was so forcibly impressed with the excellence of its arrangement, that his secretary afterwards applied to me for the details of the economy of the house, with the intention of carrying them with him to France. This hospital is also the medium through which meliorations, made in other places, in the comfort and economy of the sick, as well as mechanical improvements for their benefit, are introduced in this part of the world, and soon made generally known.

† The public opinion of this institution is evinced by the progressive increase in the number of patients.

Remaining and received during the year 1822		122
" "	1823 - -	207
From April 1, 1824, to April 1, 1825	- - -	409
" " 1825, " 1826	- -	525

‡ The President of the hospital corporation, [Hon. William Philips] who may be considered the father of the establishment, since by his liberality it received a donation, the magnitude of which gave an impulse to all the others, contributes two hundred dollars annually, towards its support; and to his other liberalities there is neither sum nor end.

High School. The exhibition in the "Boston High School for Girls," was attended by the School Committee on Thursday last. The performances occupied more than four hours, and still some examinations proposed were omitted. The School consists of one hundred and thirty, and is under the care of a single instructer. As may be supposed, he has peculiar talents and qualifications for the instruction and government of youth; and he has adopted, in part, the monitorial system; and therefore has the assistance of a great part, alternately, of his oldest and best scholars. The Misses all appeared in white frocks or gowns, with a sky blue sash.—*Gazette.*

Federal Court.—This Court adjourned on Saturday morning last, after a session of six days, being the longest term which it has held for many years. The interesting suit, brought by the *Rev. Jonathan Whitaker*, formerly of New Bedford, Massachusetts, against the *Rev. Frederick Freeman*, now of Plymouth, in in the same state, for defamation, which has so long been upon the docket, was commenced on Tuesday, the 14th instant, and terminated at a late hour on the night of the Friday following. Counsel for the Plaintiff, William Gaston, Esq.—for the Defendant, Geo. E. Badger and Henry Seawell, Esqrs. A large mass of testimony was read on both sides. No proof of the truth of the allegations contained in the libel was made out by the testimony on the part of the Defendant. It appeared in evidence that the Plaintiff had been the object of persecution in Massachusetts on account of his political and religious opinions, which he expressed and asserted with great freedom and warmth; but that his standing, as a clergyman, was respectable, and that he had maintained an unimpeachable character for integrity and morality. On Saturday morning, the Jury returned a verdict for the Plaintiff, assessing his damages to 1800 dollars and costs of suit. Upon the trial it appeared that there was a variation between the words used in the original Libel and the Declaration which set forth the defamatory charges; which variation gave rise to a legal question, to be decided by the Judge, (who was, by the urgency of his engagements elsewhere, compelled to leave the city before he had decided the question,) and the verdict of the Jury is subject to that decision The cause was managed with uncommon ability by the Counsel for both parties, and never did we listen to finer displays of legal knowledge and eloquence.

Immediately after the disposal of the foregoing case, the suit brought by the same Plaintiff against the *Rev. Dr Wm. M'Pheeters* and *Judge Henry Potter*, for sending a copy of the above mentioned defamatory letter to Fayetteville, was settled by an amicable reference.—*Raleigh Star.*

Concord, Nov. 26.—*Fire Extra.*—Yesterday a wagon took fire, while coming from Sudbury to this town. The fire originated from a stove placed in the bottom of the wagon to keep the passengers, a man and two women, comfortable during their journey. The wind being ahead, the fire was not discovered till the straw, part of the seat, buffalo, and several other articles were burnt, and a *running* fire had been created, with a blaze six or eight feet high! One of the ladies' pelisses took fire and a part of it was burnt, and also the veil and handkerchief which she wore at the time. Happily the sufferers received no other injury than the loss of clothing.

Warren, R. I. Nov. 24.—*Daring Outrage.*—On Thursday evening last, as Mr George Hoar, of this town, was returning from Barneysville, he was stopped in the pine woods in Barrington, by a man who demanded his name, which he declined giving, upon which he seized Mr Hoar by the shoulder with one hand, and with the other gave him a blow on the breast with a sharp instrument which, glancing as it struck, only laid open his vest, shirt, &c. and scratched his breast. Upon feeling the point of the knife, Mr Hoar knocked him down and exercised his fists and feet until the fellow roared lustily for mercy; this he was informed would be granted him, upon the disclosure of his name and intention; he acknowledged his intention of waylaying some person, but said that he had stopped the wrong man. He was left in the road unable to move.

Belfast, Nov. 22.—*Casualty.*—At the raising of a three storied house in Lincolnville, on Saturday last, Mr —— French, son of H. French, Esq. in attempting to cross on a board, fell from the third story, a distance of about twenty-four feet, fractured his skull, and very severely wounded other parts of his body. He was taken up for dead, but was alive on Monday morning, though his life was despaired of.

In a short time after this casualty, when the friends of the unfortunate young man were about conveying him to a bier, prepared to receive him, and placed in front of the newly raised frame, the latter unexpectedly fell, with a tremendous crash, in the direction of the bier. Had this second accident happened a very few minutes later, many valuable lives would probably have been lost. The fall of the building, however, very fortunately did no injury excepting to the frame, which was reduced about to a wreck.—*Gaz.*

Sloop Swan. We noticed, a few days ago, the fact of the sloop Swan being capsized in the river Delaware, on Friday last, and that three or four passengers were still in the cabin, concerning whom much anxiety was felt. It appears by the Delaware Gazette, that two women and a child were cut out of the cabin alive, but, unfortunately, one woman, by the name of Rachel Johnson, was drowned. All the men were saved.—*Phi. Pa.*

Richmond, Nov. 21.—*Hogs.*—A Western friend informs us that upwards of sixty thousand Hogs had passed up the valley for the great Kanawha, as early as the 5th of this month, mostly destined to the eastern quarter of Virginia. This accession to our usual supply by that route, is principally owing to the very useful and convenient road recently constructed between the Kanawha and James river. The expenditure among our citizens in bringing Hogs to market from our Western border, is estimated at a dollar and twenty five cents per head; and if the facilities of bringing them to market, should only reduce the price of pork fifty cents in the hundred, the results will be a disbursement of about seventy-five thousand dollars for corn and other provisions on the roads, and upwards of fifty thousand dollars saved to the consumers of Western pork. These are interesting circumstances for the consideration of the Legislature, on deciding on the expediency of extending the Kanawha road to the Kentucky border, and eastward to Staunton.—*Enquirer.*

GENERAL SUMMARY.

GENERAL WASHINGTON.

Extracts from the "Recollections of Washington," a new work by George W. P. Custis, Esq. author of the Conversations of Lafayette, &c.

HIS PORTRAIT.

Of the thousand portraits which have been given of Washington, all of them possess a resemblance, from the drawing of a sign-post to the galleries of taste. He was so unique, so unlike any one else, his whole appearance so striking and impressive, that it was almost impossible to make a total failure, in forming a likeness of him, "on whom every god appeared to have set his seal, to give the world assurance of a man."

While several original pictures and sculptures are excellent likenesses of his physiognomy, in various stages of life, there has been a general failure in the delineations of his figure. His manliness has been misrepresented by bulkiness, while his vigorous, elastic frame, in which so many graces combined, has been drawn from the model of Ajax, when its true personification should be that of Achilles.

General Washington, in the prime of life, stood six feet two inches, and measured precisely six feet when attired for the grave. From the period of the Revolution, there was an evident bending in that frame so passing straight before, but the stoop is attributable rather to the care and toils of that arduous contest than to age, for his step was firm, and his carriage noble and commanding, long after the time when the physical properties of man are supposed to be in the wane.

To a majestic height, was added correspondent breadth and firmness, and his whole person was so cast in nature's finest mould as to resemble the classic remains of ancient statuary, where all the parts contribute to the purity and perfection of the whole.

His habit might be deemed rather spare than full, his weight never exceeding from two hundred and ten to twenty. His limbs were remarkable. His arms were long, large, and sinowy, and could a cast have been made from his hand, it would have afforded a study for the sculptor, and if exhibited in the present day, would be supposed to have belonged to some hero of romance.

His physiognomy was decidedly Roman—not in its type expressing the reckless ambition of the "broad fronted Cæsar," or the luxurious indulgence of the "curled Antony," but rather of the better age of Rome, the Fabius Maximus, Marcellus, or the Scipios.

An equestrian portraiture is particularly well suited to him who rode so well, and who was much attached to the noble animal which so oft and so gallantly had borne him in the chase, in war, and in the perilous service of the frontier. Rickets, the celebrated equestrian, used to say, "I delight to see the General ride, and make it a point to fall in with him when I hear that he is abroad on horseback—his seat is so firm, his management so easy and graceful, that I, who am a professor of horsemanship, would go to him and *learn to ride.*"

Bred in the vigorous school of the frontier warfare, "the earth his bed, his canopy the heavens," he excelled the hunter and woodsman in their athletic habits, and in those trials of manhood, which distinguished the hardy days of his early life; he was amazingly swift of foot, and could climb the mountain steep and "not a sob confess his toil."

Of the power of his arm, we have many recollections. The Rappahannock river, below Fredericksburg will afford a lasting memorial. Of the article with which he spanned this bold and navigable stream, there are various accounts. We are assured that it was a piece of slate, fashioned to about the size and shape of a dollar, and which sent by an "arm so strong," not only spanned the river, but took the ground at least thirty yards on the other side. Numbers have since tried this feat, but none have cleared the water. 'Tis the "Douglas cast," made in the days when Virginia's men were strong, as her maids are fair; when the hardy sports of the gymnasium prepared the body to answer the "trumpet call to war," and give vigor and elevation to the mind, while our modern habits would rather fit the youth "to caper nimbly in a lady's chamber."

Slavery. The Synod of Ohio, which closed their session in this town on Tuesday last, held a discussion on a question which had been before referred to the General Assembly of the Presbyterian Church, viz. *Is the holding of slaves manstealing?* in the affirmative of which a large majority concurred.—This decision by this numerous religious denomination affords a new consolation that the fountain of philanthropy is about sending forth a new stream of emancipation to enthralled Africans.—*Columbus paper.*

Quarrel. Captain William Beckwith and Mr Bazil Duvall, of Rockville, Maryland, lately met at a tavern, and after drinking together, commenced quarrelling. Beckwith struck Duvall, when the latter drew his knife and stabbed Beckwith in eight or ten places. It is thought the wounds will prove mortal.

Accident. On the 11th inst. at Mount Pleasant, Penn. Mr Benjamin Osden and Mr Thorp were firing at a mark by candle light. Mr O. advanced to adjust the candle, when Mr Thorp fired and shot him through the brain.

Fire at Utica. A fire broke out at Utica, N. Y. on Monday last, which destroyed property to the amount of $30,000, the principal part of which was insured in the city of New York.

Extraordinary Mistake. An industrious poor man, named Macbride, living in Kenvin-street, whose wife had been for some time confined in a fever hospital, received a notification from the hospital on Saturday, that his wife had been just dead, and requiring him to send a coffin to have the body removed. The poor husband, anxious to testify his respect for the memory of his deceased wife, by providing for the interment of her remains in the most decent style possible, taxed his slender means to the utmost for that purpose, and repaired to the hospital with an oak coffin, which was received from him at the gate, according to custom, and shortly after returned, containing the body, and having the lid fastened down. The husband and friends who accompanied him, had the corpse conveyed to the Cabbage Gardens, Kevin-st, and there interred. However, an hour had scarcely elapsed after his return from the funeral, when, sitting alone in his house, he was startled by the sound of a well known voice at the door, desiring admission.—On opening the door, he almost sunk to the earth, on beholding what he conceived to be the apparition of his departed wife, but which was in substance, and reality, herself, returned hale and recovered from the hospital. The mistake, for mistake it was, was now traced to the hospital, notification having been unwittingly sent to the wrong person. The shock, however, proved to be too much for the poor man, and he yesterday became an inmate in the same hospital in which the mistake had occurred.—*Eng. pa.*

Invention. A life preserver for carriages has been invented in London. It is said in the London Courier that it will stop the most infuriated horse, and prevent the injury to life and limb too often attendant upon running away.

Benjamin Hazard. It is stated in the Newport Republican that Benjamin Hazard, Esq. "has been elected thirtysix times in succession a Representative from Newport, without even one opposing vote."

Our Country. What facilities we have in this country for the gratification of the various tastes!—Every one, be he a friend to the Administration or but the driver of a stage coach is defended and fortified in the good opinion he may entertain for his trade or calling by a Periodical. If he would be thought great he reads the North American; has he an itching for literature, let him look at the Museum; would he be thought a lover of poetry, let him read the Gazette; does he wish to figure in conversation, let him take the Athenæum; would he be thought wonderful, let him read Silliman and the Journal of Arts; does he incline to assume the airs of a genius, let him go for the whole; and if he would be thought any body, he must take the Newspapers; but if he has got any children, or even expects any, why, then he must subscribe for the Teacher's Guide and Parent's Assistant. What an age we live in! Whose heart does not beat with joy and pride at the picture. —*Worcester Ægis.*

Churns.—A simple improvement has been made in churns. A new dasher, without holes, is placed about four inches above the other, which, by forcing the cream down, produces a much greater agitation, and is said to save a great deal of time in the process of making butter.

Junius. We find the following curious article in the Carlisle Penn. Republican of the 15th inst. A gentleman, a few days since, looking over some old indictments in the office of the Clerk of Quarter Sessions, was struck with the resemblance of the writing to the fac similes in Woodfall's Junius.—These indictments were written by Tenth Francis, a relative of Sir Philip Francis, the supposed author of Junius. Similar handwriting is frequently observed to prevail in families, and the writing of Tenth Francis, is said to be precisely similar to that of Sir Philip Francis. Does not this give increased strength to the opinion that Sir Philip Francis, is really the author of Junius?

Steam Carriage. Successful experiments have been made at Springfield, with Blanchard's Steam carriage. It is excellent for a railway.

Yankee Trick. In the town of Westborough, in the county of Worcester, and state of Massachusetts, there reside two families, on adjoining farms; the one named Harrington, the other Furbush. Mr Harrington and Mr Furbush are men of small property, with large families. Their children have received such education as the schools of the town afford, and have been inured to the laborious occupations pursued by their fathers.—The third son of Mr Harrington is about 28 years of age. Mr Furbush has a son three or four years younger, who had the misfortune when young to be crippled, so as to destroy his ability to labor as a farmer.—Sometime since, a conversation took place between these young men, in which Furbush spoke of his unfortunate lot in being crippled so as to destroy his usefulness to himself and his family. Harrington in commiserating with him observed, "I have just bought a lottery ticket, and if it draws a prize you shall have half it."—Time rolled on—the conversation and the lottery, by Furbush, were forgotten—but the lottery was drawn, and Harrington's ticket drew ten thousand dollars. He took proper measures to obtain the money, called on the crippled Furbush, reminded him of the promise, and paid him over half the proceeds of the ticket; and with the other half has since purchased a farm for himself.—The fathers of these young men were personally known to the writer, and the tale, as here told, is believed to be substantially correct.—The moral and religious principles which lay the foundation of that sacred regard of the fulfilment of a promise which is exhibited in this act, are carefully disseminated in that section of the country—and it is to the natives of that section of the country, that the appellation of "Yankee" is so often applied with a sarcastic sneer. Perhaps this story is as well worth recording as the thousand fabrications of witlings about "wooden nutmegs," "yankee trick," and "yankee notions," which adorn the columns of many of our papers, to the equal disgrace of the fabricator and circulator.

Geo. pa.

Gen. Jackson. On the first day of the session of the Legislature of Georgia, resolutions we introduced nominating Gen. Jackson for the Presidency.

Halifax, N. S. Nov. 8. His Majesty's Ship Niemen arrived here on Sunday evening, in 56 hours from Boston. The officers of the ship gave the most pleasing accounts of the reception they met with in that growing and highly respectable city—former feuds, we hope, have been long forgotten—Massachusetts has been long remarked for her candour and liberality towards the parent country, and if corroborative proof of her good disposition was required, we have it before us of the most satisfactory nature

Texas—Slavery. The Arkansas Gazette states, that great excitement prevails in the province of Texas, in consequence of the recent passage of a law by the Mexican Government, for the emancipation of all the slaves in the Province of Texas, and the orders for carrying it into immediate effect. This information produced the greatest consternation among the slave-holders, all of whom had emigrated to that country under an assurance from the local authorities of Texas, that they could hold their slaves. The large slave holders were hurrying off into the Arkansas and Louisiana. It is also stated, that the Indians had been very troublesome to the colonists. The crops were short, and the country sickly.

MARRIAGES.

In this city, Mr Ebenezer Atwell, to Miss Judith Spalding.—Mr Alvan Babcock, to Mrs Mary Butler.—Mr Charles L. Pook, Jr. to Miss Catharine C. Taylor, —Mr John Hide, to Miss Mary D. Banga.—By the Rev. Asa Eaton, Mr Asaph Kendall, Jr. to Miss Mary Henderson Greene.

In Roxbury, on Thursday, by the Rev. Dr Gray, Mr William Winchester, Jr. to Miss Mary P. Seaverns.

DEATHS.

In this city, Mrs Sally Carson, aged 52.—Miss Sally Moulton, aged 73.—Mrs Mary Doggett, formerly of Gloucester, Cape Ann, aged 57.—Caroline North Bowman, daughter of Mr Andrew G. Winslow, aged 5.—Mr Elias Goddard, sail-maker, aged 48.—Mrs Lucy Symonds, aged 60, formerly of Salem.—Rufus, only son of Rufus and Elizabeth Cox, aged 20 months.

In Charlestown, on Friday evening last, Mary Hurburt, daughter of Mr Reuben B. and Mrs Sarah R. Sherburne, aged 3 years and 3 months.

In Salem, widow Sarah Clark, 97, eldest sister of the Hon. Timothy Pickering.

In Northboro' the 14th inst. Miss Martha Long, aged 17.—In Enfield the 16th, Miss Polly Holbrook, of Northboro' aged 38 years.—In Barre the 19th, Mrs Lucy B. Slocomb, wife of Mr William Slocomb, and youngest daughter of Mr Silas Bailey of Northboro', aged 31. Mrs Slocomb had been married but one short week, when she was thus suddenly called to relinquish all her cheerished hopes of happiness and usefulness on earth, leaving a disconsolate husband, and a numerous circle of friends to lament her untimely fate. Mrs S. was the *twelfth* member of Rev. Mr Allen's church that has deceased since the commencement of the present year!

In Andover, the 8th inst. Rose Lovejoy, in the 100th year of her age.

In Rowley, Mr Nathaniel Barker, 90.

THE TWO BIRTH DAYS.

JUST published at 81 Washington street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istf

FAMILY PRAYERS.

FOR Sale at 81 Washington Street. "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

The Unitarian's Answer, by Rev. Orville Dewey. Price 6 cents.

A Letter on the Principles of the Missionary Enterprise, 4 cts.

First Annual Report of the Executive Committee of the American Unitarian Association, 4 cts.

A Discourse on the Evidences of Revealed Religion. By William E. Channing, D.D. 5 cents.

Causes of the Progress of Liberal Christianity in New England. 3 cents.

Remarks on a Popular Error Respecting the Lord's Supper. By F. W. P. Greenwood. 2 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

DUTIES OF CONSOLATION.

JUST Published, at the Office of the Christian Register, THE DUTIES OF CONSOLATION, and the Rites and Customs appropriate to Mourning. nov 4

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

NEW SCHOOL BOOKS.

LATELY Published and for sale by the Publisher, J. Prentiss, Keene, N. H. by Richardson & Lord, and Hilliard, Gray, & Co. and by most other Booksellers in "town and country."

The Literary and Scientific Class Book,—Embracing the leading facts and principles of science, illustrated by engravings, with many difficult words explained at the heads of the lessons, and questions annexed for examination, designed as exercises for the reading and study of the higher classes in common schools. Selected from the Rev. John Platts' *Literary and Scientific Class Book*, and from various other sources; and adapted to the wants and condition of youth in the United States. By Levi W. Leonard.

If this work, the *North American Review* says, after copying the title page and preface, "Is Mr Leonard's plan, and he seems to have filled it out faithfully, and with good judgment." The *United States Literary Gazette* says of it—"This book contains a fund of knowledge, particularly in natural and physical sciences, which we have never seen condensed in so small a compass. The selections have been made with great discrimination, from the best authorities," &c. The *American Journal of Education* observes, —"The Literary and Scientific Class Book is, we think, one of the most valuable School-books that has hitherto been published. It is a work which may accelerate improvement every where; but it promises to be peculiarly useful in towns and villages where there is not convenient access to extensive libraries." —"Mr Leonard has, we think been very successful in adapting it to the use of schools in the United States."—Mr Hale, Principal of the Gardiner Lyceum says, "I think it extremely well calculated to impart a summary knowledge of the principles of science. Wishing you much success in your publication, I am," &c.—Mr Spafford, author of the New York Gazetteer, says, "It is a work of singular merit. There was a want of just such a book in our schools. I commenced, in 1824, the compilation of much such a work—my labor is superseded, and I am glad of it, for the work before me is a better work than mine would have been. I wish thee much patronage and perfect success."—The publisher has also received various other commendatory letters, from gentlemen of judgment and taste.

For sale as above,—*Easy Lessons* for the use of the younger classes in common schools. By Rev. Joshua Leavitt, now of Stratford, Conn. Professor Goodrich of Yale, in a review in the Spectator, says, "The author of the work before us, has done a benefit to the cause of education.—We strongly recommend it to the public as excellently adapted to the end in view."—Professor Eastabrook, of Amherst says, "It is in my opinion the *intermediate book* which has long been needed in common schools." The work is also recommended by Rev. Dr Willard of Deerfield, Rev. Mr Clark of Amherst, Rev. Mr Andrews of Putney, and Rev. Mr Woods of Newport, and other gentlemen

From the Rev. Mr Osgood, of Sterling, Mass. to the Publisher.

Dear Sir,

The Literary and Scientific Class Book I consider among the most valuable of our school books. I know of none, which contains such a variety of useful knowledge, compressed in so small a compass, and selected with so much taste. It has been introduced into our town schools. I have found both parents and children to be much interested in it. And the remark has been frequently made to me by parents, that "the book is so valuable, that it ought to be in every family in town." The questions at the end of the Lessons tend to fix the attention of the scholars upon the most important parts; and while they acquire a chaste and natural manner of reading, their minds are stored with important knowledge, I know of no better means for raising the standard of education among the common people than the introduction of books of this kind into our town schools.

Yours, with respect,

Nov. 4. Peter Osgood.

NEW HOUSE.

TO sell or let, a new house, situated in the upper part of Milton Place, leading from Federal street. This house is substantially and faithfully built, and being situated opposite Federal court will always command an open view. It is finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf. aug 26

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution.

nov 4 4t

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

Agents for the Christian Register

Boston, DAVID REED, 81 Washington Street.

Massachusetts. Stephens Baker, *Beverly.*—N. Lazell, jr. *South Bridgewater.*—James Brown, *Cambridge.*—L. Shattuck, Esq. *Concord.*—Danien Reed *Easton.*—J. A. Saxton, Esq. *Greenfield.*—D. Alvis jr. *Hingham.*—H. A. Breed, Esq. *Lynn.*—J. F. Thayer, *Medford.*—W. Brown, Esq. *Plymouth.*—J. R Buffum, *Salem.*—Rev. E. S. Goodwin, *Sunwich.*—A G. Tannatt, *Springfield.*—Calvin Maynard, *Sterling.* —Hon. J. L. Hodges, *Taunton.*—John Bigelow, *Templeton.*—C. Harris, *Worcester.*—Capt. J. Gilley, *Marblehead.*—William Howe, *New Bedford.*—Perez Crocker, *North Bridgewater.*

New Hampshire. John Shepherd, *Amherst.*—Jacob B. Moore, *Concord.*—Francis Grant, *Exeter.*—J. W. Foster, *Portsmouth.*

Maine. E. Clapp, Esq. *Bath.*—E. Earle, *Brunswick.*—Glazier & Co. *Hallowell.*—Maj. B. Palmer, *Kennebunk.*—S. Coffin, Esq. *Newcastle.*—George Thacher, Esq. *Saco.*—Daniel Kilby, *Eastport.*

Connecticut. Rev. S. J. May, *Brooklyn.*—B. H. Green, *New Haven.*

Rhode Island. George Dana, *Providence.*

New York. Unit'n Book Society, *N. York.*—Rev. I. B. Pierce, *Trenton.*

Pennsylvania. J. Mortimer, *Philadelphia.*

Maryland. Etting Mickle. *Baltimore.*

Poetry.

ON THE DEATH OF A FRIEND.

My being still is linked to thine
By holy thoughts that haunt my heart,
Like gleams of glory, which recline
On evening clouds, and there impart
A sober charm of calm delight,
Gilding the gloom with beamings bright.

But darkness gathers on my soul,
And blots my spirit's brightness o'er,
And dreamy sounds with dread control,
Whisper of joy that wake no more;
And smiles of heart-fraught fondness dear
On fancy flash—and all is drear!

But why does mem'ry darkly weep?
And why is earth a desert now?
My love, thou sleep'st a dreamless sleep,
And stillness rests on thy cold brow—
That lip of smiles, that soul-lit eye,
With silent death in darkness lie!

The spell that spake in thy sweet voice,
No more shall soothe my soul with dreams
Of potent richness, and rejoice
My panting heart with glowing themes—
What delicate delights supplied
My heaven of hopes, that with *thee* died!

And does thy spirit watch me here?
O yes! thy presence deep I feel;
Thou look'st into my heart, and there
Behold'st what I could ne'er conceal,—
Thy image throned in love and light,—
A sacred shrine in memory's sight.

O! be my guardian-angel still,
For thou did'st love me while on earth—
At best, this world is drenched with ill—
Then what, without *thee*, is it worth!
Soon may my spirit wing away
And blend with thine in ceaseless day.

GEO. MOORE.

TO THE MEMORY OF BISHOP HEBER.

If it be sad to speak of treasures gone,
Of sainted genius called too soon away,
Of light, from this world taken while it shone
Yet kindling onward to the perfect day—
How shall our grief, if mournful these things be,
Flow forth, O guide and gifted friend! for thee?

Hath not thy voice been here amongst us heard?
And that deep soul of gentleness and power,
Have we not felt its breath in every word,
Warm from thy lip, as Hermon's dew, to shower?
Yes! in our hearts thy fervent thoughts have burn'd—
Of heaven they were, and thither are return'd.

How shall we mourn thee?—With a lofty trust,
Our life's immortal birthright from above!
With a glad faith, whose eye, to track the just,
Through shades and mysteries lifts a glance of love,
And yet can weep!—for Nature so deplores
The friend that leaves us, though for happier shores.

And one high tone of triumph o'er thy bier,
One strain of solemn rapture be allowed!
Thou that rejoicing on thy mid-career,
Not to decay, but unto death has bowed!
In those bright regions of the rising sun,
Where Victory ne'er a crown like thine hath won.

Praise! for yet one more name, with power endowed,
To cheer and guide us onward as we press;
Yet one more image on the heart bestow'd,
To dwell there—beautiful in holiness!
Thine! Heber, thine! whose memory from the dead
Shines as the Star, which to the Saviour led!

FELICIA HEMANS.

NARRATIVE.

MASSACRE OF THE PROTESTANTS AT PARIS, ON ST. BARTHOLOMEW'S DAY, AUG. 24, 1572.

The introduction of Protestantism into France was the occasion of civil wars, violent, bloody, and long-continued. Many thousands fell on both sides, and the miseries of intestine contests were most extensively felt. At length, after many negotiations, a peace was concluded, and the Protestants obtained a partial toleration. But Popery and toleration could only be susceptible of a *forced* alliance—the king and his nobles thirsted for the blood of the heretics—and it was resolved, by the adoption of most perfidious measures, to lull them into perfect security, that the murderous intentions of their enemies might be fully accomplished.

"The better to blind the jealous Hugonots," (*Hume* says,) "and draw their leaders into the snare prepared for them, Charles IX. King of France, offered his sister Margaret in marriage to the prince of Navarre; and the admiral (Coligni,) with all the considerable nobility of the party, had come to Paris, in order to assist at the celebration of these nuptials, which, it was hoped, would finally, if not compose the differences, at least appease the bloody animosity of the two religions. The Queen of Navarre was poisoned by orders from the court; the admiral was dangerously wounded by an assassin: yet Charles, redoubling his dissimulation, was still able to retain the Hugonots in their security; till, on the evening of St. Bartholemew, a few days after the marriage, the signal was given for a general massacre of those religionists, and the king himself, in person, led the way to these assassinations. The hatred long entertained by the Parisians against the Protestants, made them second without any preparation, the fury of the court; and persons of every condition, age, and sex, were involved in an undistinguished ruin. The admiral, his son-in-law, Telegni, Soubize, Rochefoucalt, Pandaillon, Piles, Lavardin, men who, during the late wars had signalized themselves by the most heroic actions, were miserably butchered without resistance; the streets of Paris flowed with blood, and the people, more enraged than satiated with their cruelty, as if repining that death had saved the victims from further insult, exercised on their dead bodies all the rage of the most licentious brutality. About five hundred gentlemen and men of rank perished in this massacre, and near *ten thousand* of inferior condition. Orders were instantly despatched to all the provinces for a like general execution of the Protestants; and in Rouen, Lyons, and many other cities, the people emulated the fury of the capital." The number of the slain amounted, according to the best authorities, to *thirty thousand*.

"They were not slain," said the author of a discourse addressed to the Swiss Cantons, in reply to the notorious falsehoods, unwillingly advanced in justification of his Court, by Bellievre, ambassador from France—"they were not slain in open battle, but in the bosom of peace. They were not armed and arrayed for fight, but were naked and asleep, or in a suppliant posture, bent on their knees, petitioning for mercy from their assassins. They were not assembled in a body, but dispersed in their separate houses and places of residence. This was not done by order of justice, or by course of law; but by the rage and violence of a furious populace, let loose from restraint. Among the victims were many persons confined by sickness, or impotent from age; many honorable ladies and virtuous damsels of rank and family; many women with child; many youths entering on life, and many helpless children; many holy and learned men, whose avocations excluded them from the profession of arms." One example may serve for a specimen of the diabolical cruelty manifested on this occasion. A soldier, having the child of a Hugonot in his arms, was proceeding with it towards the river. The infant, unaware of its danger, smiled in his face, and played with his beard. Instead of being diverted from his purpose by its caresses, the savage plunged his dagger into its body, and threw it, streaming with blood into the Seine!!! Many similar facts might be adduced, but we will not harrow up the feelings of our readers by the recital.

In the guilt of this massacre the king was deeply implicated. From a window in his palace he beheld the horrid spectacle, called out to the murderers to spare no one, and himself fired on his innocent and defenceless subjects, employing one of his pages to load his fowling-piece for that purpose. He insulted the dead bodies of those whom but a few days before he had received with treacherous smiles, and permitted the assassins to boast in his presence of the number of Hugonots they had slain: one man, named Pezou, a butcher, said that he had killed a hundred and twenty, and thrown them into the river! Another affirmed that he had rescued thirty from the populace, whom he first compelled to abjure their religion, and then stabbed them with his own hand!! And the motto of this blood-thirsty king was "Pietate of justitia,"—*with piety and justice*—piety and justice in murdering the innocent! Yes, according to the principles of Rome, it is pious, it is just, to kill a heretic!

So little shame was felt for this horrible deed, that very shortly afterwards gold and silver medals were struck, to commemorate it. When the news reached Rome, the Pope and Cardinals were so overjoyed that they went immediately in grand procession to the Church of St. Mark, to render solemn thanksgiving; a jubilee was proclaimed; and in the Bull issued for that purpose, His Holiness said, "Our Lord God, who leadeth the hearts of kings and princes as he will, *hath magnified his great mercy towards his church*, by stirring up his dear son in Christ Jesus, Charles the Ninth, to avenge the injuries and outrages done to God and the Catholic Church by the heretics called Hugonots." He prayed "that grace and courage might be given to the most Christian king to pursue so *salutary and happy an enterprise*."

It was pretended that a conspiracy of the Hugonots had been detected, and that the massacre was a measure of self-defence.—Such was the statement the French Ambassador was ordered to make at the English Court, and to present to Queen Elizabeth. He unwillingly obeyed his orders, for he declared that he was now ashamed to bear the name of Frenchman; and the reception he met with evinced the manner in which the treachery and cruelty of his master were regarded in England. "Nothing could be more awful and affecting than the solemnity of his audience. A melancholy sorrow sat on every face; silence, as in the dead of night, reigned through all the chambers of the royal apartment; and the courtiers and ladies, clad in deep mourning, were ranged on each side, and allowed him to pass, without affording him one salute or favorable look, till he was admitted to the Queen herself.—*Lon. Bap. Mag.*

MISCELLANEOUS.

SENTIMENTS OF PIOUS OR EMINENT MODERN WRITERS AGAINST WAR.

I think I shall be able to prove that, as mankind have advanced in knowledge and religion, the most eminent for wisdom and piety have been more and more convinced of the iniquity, sinfulness and impolicy of war; and that the sentiments now promulgated by peace societies, are by no means new, but are as old as the Gospel; and that eminently pious and good men have heretofore given their testimony against war, but, unhappily, with little effect; owing to a want of that system and co-operation, which have been partially adopted by peace societies, but which are far from being matured. Had these deceased worthies concentrated their energies, by an union into a society for the express purpose of promulgating their pacific sentiments, there is reason to believe, that much of the havoc and bloodshed, which have desolated the world, for the last thirty years, would have been prevented, much misery and anguish avoided, and many souls saved, of whom it would be the utmost temerity to say, we have now any hope.

It cannot, however, be expected, that all the testimony of modern writers, of piety and distinction, against the custom of war, has ever met my eye, or that it would be expedient to republish all that I have seen; for this would require volumes. I shall, therefore, only take an instance here and there from authors generally known and respected in this country. I commence with

Jeremy Taylor, A. D. 1642.—As contrary as cruelty is to mercy, tyranny to charity, so is war and bloodshed to the meekness and gentleness of the Christian religion. I had often thought of the prophecy, that in the Gospel, our swords shall be turned into ploughshares, and our spears into pruning hooks. I knew that no tittle spoken by God's spirit could return unperformed and ineffectual, and I was certain, that such was the excellency of Christ's doctrine, if men would obey it. Christians should never war against one another.

Grotius, 1645.—If, by the Jewish law, an involuntary murderer was obliged to flee to a place of refuge,—if God prohibited David from building a temple to him, because his hands were defiled with blood, though his wars might be called religious contests,—if, among the ancient Greeks, persons who had defiled themselves with slaughter, without any fault of theirs required expiation,—who does not see, especially a christian man, how wretched and ill-fated a thing war is, and how earnestly even a just war should be avoided.

Fenelon, 1715.—"War never fails to exhaust the State and endanger its destruction, with whatever success it is carried on. Though it may be commenced with advantage, it can never be finished without danger of the most fatal reverse of fortune. * * * * Nor can any nation that should be always victorious, prosper; it would destroy itself by destroying others; the country would be depopulated, the soil untilled, trade interrupted, and what is still worse, the best laws would lose their force, and a corruption of manners insensibly take place. Literature will be neglected among the youth, the troops, conscious of their own importance, will indulge themselves in the most pernicious licentiousness, with impunity, and the disorder will necessarily spread through all the branches of government."

Rollin, 1742.—"It is related that Alexander upon Araxarchus the philosopher telling him that there was an infinite number of worlds, wept to think that it would be impossible for him to conquer them all, since he had not yet conquered one. Is it wrong in Seneca to compare these pretended heroes, who have gained renown, no otherwise than by the ruin of nations, to a conflagration and a flood, which lay waste and destroy all things; or to wild beasts, who live merely by blood and slaughter?"

Thomas Hartley, 1756.—"How long, ye potentates, will ye continue to lay heavy burdens on your people, and add poverty to war? How long will ye give cause to Turks and Indians to say, Fie on those Christians, how do they delight in blood!

We cannot be unacquainted with the names of certain potentates, now living, who would hang a poor man for stealing a cow, whilst they themselves share a kingdom among them, acquired by rank usurpation. O for a Nathan, this day, in every court in Christendom, to take up his parable, and, as the application should require it, to say even to the puissant monarch, "Thou art the man."

It is undeniable that had the sentiments above quoted been universal or even general at the time they were penned, wars would have ceased long ago. The love of glory, which is the same as the love of applause, is the chief incentive to war. It is this which has induced many, who were by nature benevolent and humane, to forget their natural benevolence, and commit acts of cruelty and injustice. Let the detestation of mankind follow injustice, cruelty and oppression, and their applause be conferred only on the benevolent and humane, and then those who are ambitious will leave the art of war for the arts of peace. To bring about this change, is the object of Friends of Peace, and who can refuse to wish them success? PHILANTHROPOS.

GUATEMALA, OR CENTRAL AMERICA. Several schools have been established in the capital and elsewhere, and the friends of this republic are exceedingly desirous of obtaining a person thoroughly versed in the British system to communicate to them the blessings of universal education; this information has been obtained from the agents of this government now in London.

"In reviewing the state and progress of education in South America," observes Mr Thomson "there is undoubtedly much that is calculated to gratify and to cheer the hearts of those who delight in the progress of knowledge, and in the welfare of man. Besides the pleasure that arises from seeing what has actually been done in the few years in which these new states have enjoyed the boon of liberty, there is yet more to cheer us in contemplating the general feeling which pervades the country upon the important subject of education. During my seven years residence in that country, I have had intercourse with all classes of society there, and through repeated conversations and otherwise, have come, I think, to understand what are the actual feelings and desires of the people upon this point. I have no hesitation in saying, that the public voice is decidedly in favor of *universal education*. I never heard, even once, what is still to be heard elsewhere, That the poor should not be taught. The very opposite feeling most undoubtedly exists and prevails among the clergy and the laity, the governors and the governed. On a survey, therefore, of the whole scene, and in looking into futurity, the brightest views may, I think, be entertained as to the progress and best interests of man in that large and interesting continent.

PREPOSSESSION. Prepossession is so far innocent, that the word is generally used in a good sense; while prejudice is uniformly used in a bad sense, as the opposite of candor. If a person has been in any way deceived by another, he will certainly feel but little confidence in him afterwards, as he might reasonably fear a repetition of the offence. This is not prejudging him; it is unavoidable prepossession. But if, on the ground of one offence, we put a harsh construction upon his every action, and pass sentence upon his character, we shall surely be guilty of prejudging him. He may possibly see his error; but we give him no opportunity or encouragement for repentance and reformation.—*Opinions of an Old Gentleman.*

SENSIBILITY. We not unfrequently see the moral feeling discover itself in the roughest and hardiest men; sailors for instance, whose lives have been exposed to continual danger from rocks, and sands, and "death attendant in a thousand forms," who yet, when meeting with a brother seaman in distress, have had their sensibility excited so as to admit him to share with themselves the pittance they possessed, till somewhat has occurred permanently to relieve him; although, if you were to speak to such men about nervous susceptibility, they would not at all know what you meant. On the other hand, we too often find, that where there is a great pretension to exquisite nervous susceptibility, the moral principle has no existence, and that it is only a refined modification of selfishness. *Ib.*

SUNDAY SCHOOL. As the Sunday school under my care was reciting the lesson upon the parable of the grain of mustard seed, a girl about twelve years old came to me, and asked if the sowing of the mustard did not represent the preaching of the gospel by our Saviour and his disciples, in Judea; and the growing of the tree, the spread of the gospel throughout the world? These questions were asked while the classes, in the morning, were reciting their lessons to their teachers. In the afternoon, as I was examining the school upon the lesson, the same girl came and asked if the Owyhee islands were not the farthest? Not knowing her meaning, I asked her what she meant? She immediately asked if the prophecy that the most distant isles shall hear his voice, was not delivered in Judea; and if these islands were not farthest from Judea?

I have only to add, that this child showed me what I had never before thought of, the actual fulfilment of the above prophecy; the Sandwich islands being at the farthest extremity on the surface of the globe from the land of Judea.—*Sunday School Visitant.*

LUTHER. The following anecdote, omitted by Robertson, is related of Charles the Fifth, by a French writer, in an enumeration of other deficiencies in the Scotch historian. In the year 1547, when Charles the Fifth entered Wittemburg in triumph, and visited the public monuments, Ferdinand, the famous duke of Alva, and the bishop of Arras, Granville, who attended him, proposed to him to destroy the tomb of Luther, which had been erected the year before, and to disinter the body of that heresiarch, in order to have it burnt. This pretended zeal was not without the sanction of great examples drawn from the appropriate source of ecclesiastic history, which prove the legality of this procedure against a shade and a corpse. In 1428, Pope Boniface VIII, caused Wickliffe to be taken up forty years after his decease, and commanded that his remains should be publicly burnt. Two other Pontiffs, also, Stephen and Sergius, did they not disinter Pope Formosa, from whose right hand they cut off three fingers, and threw him into the Tiber eight months after death? Charles the Fifth was not moved by the pressing exhortations of the duke and bishop, although they were both his intimate counsellors. He listened to their remonstances with much seriousness. At last he replied, "I have no longer any thing to do with Luther; Luther has now a judge, whose jurisdiction I must not invade; besides, consider gentlemen, I do not wage war against the dead, but against the living who bear arms against me." The emperor kept to his word; and prohibited the demolition of Luther's tomb, under pain of death.

SIR ISAAC NEWTON. The late Dr Stukely says, that one day, by appointment, visiting Sir Isaac Newton, the servant told him he was in his study. No one was permitted to disturb him there; but, as it was near dinner-time, the visitor sat down to wait for him. After a time, dinner was brought in—a boiled chicken under a cover. An hour passed, and Sir Isaac did not appear. The doctor ate the fowl, and covering up the empty dish, bid them dress their master another. Before that was ready, the philosopher came down; he apologized for his delay, and added, "Give me but leave to take my short dinner, I shall be at your service; I am fatigued and faint." Saying this, he lifted up the cover, and, without any emotion, turned about to Stukely with a smile; "See," says he "what we studious people are. I forgot I had dined. *Ib.*

JOHN BUNYAN. The bill of indictment preferred against John Bunyan ran thus; "John Bunyan hath devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king." He was convicted and imprisoned twelve years and six months. *Walkins' Anecdotes.*

ST DAVID. St David, the patron Saint of Wales, whose day is the 1st of March, when the Welch wear green leeks in their hats, was in reality, an excellent, learned, and pious bishop. But, as the monkish historians were never satisfied with any thing short of the miraculous and supererogatory, they have added, that an angel was his constant attendant, ministering to his wants, and contributing to his edification and relaxation; that the Bath waters became warm and salubrious through his agency; that he healed complaints, and re-animated the dead; that whenever he preached, a snow-white dove sat upon his shoulder; and among other things, as pulpits were not in fashion in those days, the earth on which he preached was raised from its level, and became a hill; from whence his voice was heard to the best advantage. *Ib.*

A SPIDER. King Robert Bruce, the restorer of the Scottish monarchy, being out one day reconoitering the enemy, lay at night in a barn belonging to a loyal cottager. In the morning, still reclining his head on the pillow of straw, he beheld a spider climbing up a beam of the roof. The insect fell to the ground, but immediately made a second essay to ascend. This attracted the notice of the hero; who, with regret, saw the spider fall a second time from the same eminence, It made a third unsuccessful attempt. Not without a mixture of concern and curiosity, the monarch twelve times beheld the insect baffled in its aim; but the thirteenth essay he was crowned with success; it gained the summit of the barn; when the king, starting from his couch, exclaimed, "This despicable insect has taught me perseverance,—I will follow its example. Have I not been twelve times defeated by the enemy's superior force? On one fight more hangs the independence of my country," in a few days his anticipations were fully realized, by the glorious result to Scotland, of the battle of Bannockburn, and the total defeat of Edward the Second. *Ib.*

AFFLICTION. Affliction is a pill, which, if wrapped up in patience, may be easily swallowed; but when discontent puts us upon chewing, it proves bitter and disgusting.

GENIUS. "I know no such thing as genius," said Hogarth to Mr Gilbert Cooper; "genius is nothing but labor and diligence." Sir Isaac Newton said of himself, "That if ever he had been able to do any thing, he had effected it by patient thinking only."

ANCIENT PRESENTMENT. The following is copied from the Bill of Presentments at the county court, 7th month, 1652;—

"We present John Broadstreet, of Rowley, for suspicion of haueing familiaritie with the Devell, he saied he read in a book of magick and that he heard a voyse asking him what worke he had for him, he answered, goe make a bridge of sand ouer the sea, goe make a ladder of sand up to heauen and goe to god and come downe no more.

MATTHEW BOYES,
with the consent of the rest."

"*At the Court held at Ipswich*, 28*th* (7) 1652;
John Broadsteet vpon his pr'sentm't of the last court for suspition of haueing familiaritie withe the Dovill vpon examynation of the case they found he had tovld a lye w'ch was a second, being convicted once before—The courts setts a fine of 20s or else to be whipt—Edward Coborne is surety for the payment of the fine and fees of Court.

Attest. ROBERT LORD, Cleric."

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MUNROE AND FRANCIS, Washington street, corner of Water street, will publish, in the course of a few weeks, the following new and interesting Juvenile Books.

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The Parent's Assistant; with 17 plates.

On or before Christmas, will be published *The Amulet*, being the first No. of a work selected from the English Souvenirs, with a frontispiece on copper, also Christmas Tales for 1826, ornamented. Oct 28